

vanues took the place of the simple worship of their founders, and Christ, having departed from them, gave them into the hands of the Mohammedans to be trampled under foot.

The work of Bible distribution is yet going on well in Greece. Thousands of copies are getting abroad, but we need the spirit from on high to make them instrumental in the salvation of their readers. In Turkey, the opposition, on the part of the Greek patriarch and Synod at Constantinople, is very great. But a few weeks ago, the Archbishop of Ephesus told one of the missionaries here that he had burned, and would still burn our Scriptures. The Greek Ecclesiastics are taking precisely the same ground which the Pope does in regard to the Bible.

We are living in hope. The work among the Armenians goes on, and we trust Christ will yet have a seed to serve him among the Greeks and Turks.

I yet find myself happy and contented. I doubt if I should be as happy in America.—Absence from dear friends is indeed a trial, but there is delightful consolation in the thought that after a little time, those who love each other with Christian love will meet, where their love will be made perfect. Heaven has, of late, seemed to me more of a reality. Yes, blessed be God, it is a reality—and it is a free gift too, or we must, with these earthly tendencies, ever despair of reaching it.

In the bonds, &c. S. H. CALHOUN.

THE PLAGUE AT JERUSALEM.

A letter from the Rev. J. F. LAMNEAN, under date "American Consulate, Jaffa Gardens, June 23d," states that the plague has been in Jerusalem for five or six weeks.

"He says," he writes, "that in April, and was carried up by Pilgrims to the Holy City. Their anxiety to be present at the exercises of Easter week in Jerusalem, induced some of them to bribe the head of the Lazaretto here to shorten their quarantine, in order that they might arrive there in season. This was the origin of the evil. In addition to the persons which we are obliged to lay at the door of the Greek Church, we must charge this indirectly upon her. The abominable farce of the holy fire perpetuated annually at Jerusalem, and to which thousands and tens of thousands of devout and uneducated pilgrims annually resort, was the means of introducing the plague into Palestine and Syria. But, though bad enough, is nothing compared to the awful moral evil which this holy fire has occasioned throughout the oriental Churches. I attended its celebration this year, in company with some of our brethren from Beyrout and Cyprus, and have a description of the Bacchanalian scenes there witnessed in reserve for the readers of the Observer. In due time I hope it will be on its journey or voyage across the Atlantic, and will derive from it some idea of the unutterable abominations of this Juggernaut of oriental Christendom. But I am digressing. To return to the account of the plague. It gradually spread in Jerusalem from house to house, until the officers of the Quarantine, sent there by the Pasha, shut up the city and prevented any individuals from leaving it to go to any other places. Barricades were placed at two of the principal gates that were left open, and all business transacted there. Brother James Alger was then with me, waiting the return of the Rev. Dr. Robinson and Rev. Mr. Smith, his travelling companions, from a tour to Gaza, Hebron, and Petra, in the land of Edom or Wady Moussa. He, of course, was with our party, and was imprisoned within the walls of the Holy City. It was a great trial to him, as he was thus hindered from visiting, during that time, many of the interesting places within and around Jerusalem. Dr. R. and Mr. S. were expected back on the 9th of June, and in order to get himself and his baggage out of the city in time to rejoin them on their journey, he obtained permission from the Physician who had the management of quarantine, to make a quarantine of seven days in my house. To accommodate him, in part, and also to get out myself, I went into quarantine with him; and on the 9th inst. we were set at liberty and joined our brethren who arrived the same day and pitched their tents in a grove of olive trees north of the walls of Zion. Here, for three or four pleasant days, accompanying them to the Mount of Olives, Bethany, Gethsemane, and other sacred places around, until the 13th, when we separated. They departed for Damascus, and I came down to Ramla and Jaffa to spend a week or two of recreation with my friends here. I am residing with the Consul-General of the United States, a wealthy Armenian, who has a beautiful country seat about a mile from Jaffa. My room is high and airy, commanding a fine view of the Mediterranean, Jaffa and its numerous gardens to the west and northwest, and the plain of Sharon on the east and southeast, and the mountains of Judea in the distance. It is an enchanting situation. What a scene must have been seen here when the promised land was filled with the blessings of Israel's God. If in its old age and withering under the curse of nearly two thousand years, it still bears so many traits of its former loveliness what must it have been when the favored people of the Most High dwelt in their cities, towns, and villages, and each one sat under his vine and fig tree, with none to molest or to make him afraid. There have been no new cases of plague in Jaffa for 23 days, and only a few in the Lazaretto near the city. The pestilence is also diminishing in Jerusalem, the gates are opened, and if accounts continue favorable, I expect to return there in a few days, from whence I will write as soon as possible."

[Continued, S. C. Observer, Oct. 6.]

GUTZLAFF'S CONVERSATIONS.

Mr. Editor.—In looking over some loose papers a short time since, I found the following notes of a conversation, which it was my privilege to enjoy with the Rev. Charles Gutzlaff in China, in 1835; and presuming that they may not be entirely devoid of interest, I have copied them (as they were written, and verbatim after the interview they describe) in their unfinished state, for your valuable paper. Several weeks, of the few months I passed in China were spent at Macao, the residence of Mr. Gutzlaff, and while there, I had frequent opportunities of cultivating the acquaintance of this untiring Missionary of the Cross. I need not say how delightful it was in that far off land, to hold intercourse with one so engaged for his fervent piety, his dauntless energy, his ardent zeal and his unwavering faith in the speedy conversion of the whole empire of China unto God. No one could be in the habit of daily intercourse with him, and not catch a portion of that enthusiasm which seemed to constitute an integral part of his character; and which had been so repeatedly and so advantageously developed, in his various efforts for the moral renovation of the "Celestial Empire." China, he called his *Parish*, and well as his labors have been tacitly allowed. Often in calling upon him he has solicited my company for his "parochial visit," and going into the outskirts of the city he would freely enter the houses of the people—prescribe for the sick—converse with the afflicted, and collect, here and there, a little knot of Chinese to whom he would proclaim a Jesus and a world to come. That God may grant him access to the minds and hearts of those among whom he courses, run, and be glorified, in the "free Central flowery Kingdom," should be the prayer of every one, who longs for the appearing of that day when Kings shall be nursing fathers and Queens nursing mothers to the Church.

A Catholic Tract in the Chinese language, "on the sufferings and death of our Saviour," was lying on the table. Mr. W. asked the mission of it—he said, "that for the most part it was very excellent, many pious and humble views—but towards its conclusion there was too much reference to the saints of the Romish calendar, to accord with the orthodoxy of the first part." This led to the topic of Catholicism in America. I spoke of its extensive spread, and the great number of papal emissaries. "Poor souls," said he, "what can they do? Surely persons of that low class can do but little to form public opinion;" but, replied I, each one adds to their numerical strength, and our western country is as a "land of promise" to them, when forced from their strong holds in Europe, and soon their political influence will be very great. "Very true," he continued, "it must stimulate your Churches to increased effort; we may think that the night winds and rains, which seem to carry destruction with them are not necessary, but that the earth would produce her fruit better where it was nearly all sunshine—but it is found that the most fruitful spots are those which are most exposed to the winds and floods of Heaven, as the tropical regions; and so with the Church, we need these opposing influences to urge us on." This comparison, which he expressed with much simplicity and meekness, reminded me of the trees, which Pliny describes, in the Red Sea, "which though beat upon by the waves, stand like an immovable rock, and in a full and open covered with water; yet it appears by many proofs that they are bettered by the roughness they experience."

So it should be with the Church of the living God. He seemed surprised when I told him we had an Archbishop, and exclaimed, "Is it possible?" Learning that I had been in South America, he inquired concerning its religious situation. I mentioned that there were entirely Catholics; that in Peru they would not allow of the burial of a heretic, except on the little rocky island of St. Lorenzo, near Callao; and it was the same in Chili till within a year or two of my arrival there, and that there was but one Protestant Clergyman in the whole southern continent, the one stationed at Rio Janeiro. He expressed much sympathy with the moral indigence of the people, and said in relation to their numerous political revolutions, "that it was useless to attempt to sustain a free government with Romanism as its basis—Catholicism and Republicanism can never unite." I remarked that a reinforcement of Catholic Missionaries had sailed for the Sandwich Islands since I left in June, he enquired if one company had not been sent away already. I replied they had. After expressing much sorrow that the character of the king was so unstable and immoral as I had depicted it, he added, "It is astonishing when any good is going on, that Satan must always intrude with his calumny, and malignity, and counter efforts; you may introduce temperance, and every other good, and meet with no opposition—but then they will be there to create opposition and trials." He spoke of the publications of travellers against Missionaries and their efforts, as being works of neither credit, nor authority; and instance Kotzebue who commanded the Russian frigate "Beagle," mentioned that Kotzebue tarried but a few days at the Sandwich Islands—had no particular intercourse with the Missionaries on account of the difference of language, and doubtless based all his remarks upon preconceived prejudices, still more distorted by the superstitions of his own religion—being of the Greek Church. "Oh yes," said he, "such persons are not at all fitted to judge of Missionaries, who require to be studied into, to find all their bearings upon society and religion. It is just the same," he continued, "as if I was to go on board a ship, and after being there a little while should begin to direct how to get underweigh and manage the sails, govern the men, and condemn the methods of Captains who had spent years in the profession. What would be my ability?" and yet, I interposed, the public greedily seize upon these hasty accusations of travellers as verity and fact; "he shows," he replied, "how much more analogous these opinions are to the human heart than the unvarnished truth." The topic of the publications on China was introduced. He said that "many of them are meretricious, but that they are generally too voluminous and verbose; look at the works of Peron, 13 volumes 4to., which to speak moderately, might be comprised in one. A whole quarto is taken up on the subject of music, when he might much better have said as regards music the Chinese have none deserving of the name; it is true they have a Board of Music at Peking, and that Confucius says the influence of harmony is to soften the heart; but I should imagine," said he, "that the music of their gongs and cymbals, is calculated to render them more savage, instead of taming their ferocity; they have national tunes, but they consist in a medley of incongruous sounds, without any show of euphony or system." These remarks were full of truth, if I might judge from the misnamed music which I have heard at their "sing songs," and festivals. Their loud and unmelodious sounds might, like the ram's horns of Israel's Priests, be sufficient, by their clamor, to reduce the fortifications of Jericho; but never could they possess, either in verity or by metaphor, the power of Apollo's lyre, to the sound of which the walls of Troy were reared, or the fabled music of Orpheus' lute, to soothe the heart, and cause the rivers to stay their course, by the enchantment of his inspired notes. I asked his opinion of the works of De Halle. "These," he remarked, "were open to the same objection as the former, being too verbose. He had too much enthusiasm to judge with perfect accuracy; his book was made up of such words as 'astonishing,' 'extraordinary,' 'amazing,' 'wonderful.' This called to mind a remark which Rev. Mr. Medhurst made to me in reference to a recent publication, "that a traveler should never allow his enthusiasm to obtain the mastery over his judgment—because it gives such a distorted medium of reflection." The intended mission of the Rev. Mr. Worth to Borneo, was brought up. He suggested that he was hardly the man for the undertaking; yet young Missionaries needed hardships, they thrive under them. "Some of the tribes," said he, "have no dwelling, but repose among the branches of trees—their disposition was crafty, treacherous, and blood-thirsty in the extreme, and he related in proof of the fact, a conversation between Rev. Mr. Worth and his Chinese teacher, in which Mr. W. said, "he had no fear of his life being taken, as he had no money or goods to excite their cupidity;" "but," said the teacher, "they would kill you for the very buttons on your coat." This led to some conversation about Munson and Lyman, with whom I had been well acquainted in America, and who I had hoped to meet when in Java. He involuntarily let fall an expression of sorrow, but soon checked himself with, "Why should we mourn, they are receiving their reward." He said that they did not understand the Batta character, they should not have given up their fowling pieces, but made a hold stand, and this would have intimidated the natives, at least till they could satisfactorily have explained their condition and character. Had the English not interfered, the government in Java, and Sir Stamford Raffles continued at its head, the Batta country might, and doubtless would have been, one of the finest Missionary vineyards of the East."

ENGLISH SUPPORT OF MISSIONS.

London, Sept. 18th, 1838. A return has just been made of the amount of contributions obtained in the year 1837, by the various missionary societies in England. The Church of England Missionary Society

£48,417.—the Wesleyan do. £81,930.—the London do. £70,255, and the Baptist do. £17,996—making in all two hundred and fifty-three thousand five hundred and twenty-eight pounds sterling.

[Continued, of the Journal of Commerce.]

BOSTON RECORD.

FRIDAY, OCT. 19, 1838.

ANNIVERSARIES OF FRANKLIN COUNTY.

[From our Correspondent.]

GREENFIELD, OCT. 10, 1838.

MR. WILLIS.—The anniversaries of the various benevolent societies of Franklin county have been held to-day, at the church of the Rev. Mr. Flagg of Colrain. This is one of the northern towns of the county and is about nine miles from where I now write. The public exercises commenced about eleven o'clock, in the forenoon. Rev. Mr. Chandler of Greenfield, was appointed Moderator of the meeting.

The first object that came up was the Sabbath School Society, which is auxiliary to the Massachusetts S. S. Society. A report of the state of the Society for the past year, was read by Rev. S. B. Ingram, of Sunderland. There are in the county, 24 churches, and I suppose as many or more schools, of which only 13 have made returns to the Secretary. These 13 schools report 192 teachers, including Superintendents, and 1,790 scholars. The average attendance has been 1,280, or a little more than 2-3. Nine teachers and one hundred and forty-five scholars, have become hopefully pious during the year. Of these, 20 teachers and 38 scholars were in South Deerfield, one teacher and 25 scholars in Conway, and 61 scholars in Sunderland; all of these 61 have made a profession. The number of scholars over 18 reported, is 580, and the number of vols. in the libraries is 4,269 of which 1000 belong to the school in Ashfield. Only four schools out of the 13 reported, continue through the winter or observe the concert. Five schools report one individual each, who is preparing for the ministry. The report presented some things which call for gratitude, and others which call for deep humiliation. The cause of Sabbath Schools has not, on the whole made much, if any progress in this county during the past year. For the two past years there has been a backwardness on the part of several of the schools to furnish their reports.

After the reading of the report, Rev. A. Ballard of Boston, made some statements respecting the plans and operations of the Mass. S. S. Society; and the importance of increased efforts on the part of Christians, parents and teachers to give efficiency to the Sabbath School cause in this county. The following resolutions were then adopted by the Society.

Resolved, That this Society regard the existence and prosperity of the Massachusetts Sabbath School Society as connected with the interest of our Schools and churches; and that we pledge to said Society our continued sympathy, prayers and patronage.

Resolved, That the efficiency of the Sabbath School enterprise, in this country, demands the constant and unwearied personal labors of Christians, parents and teachers.

Home Missions.—The Secretary, Rev. Mr. Richards of South Deerfield, being absent, no report of the state of this Society was made, excepting that made by the Treasurer. From this report it appeared that, together with sums collected and pledged that have not yet been paid into the Treasury, about \$600 have been contributed for this object the last year.

Rev. Mr. Bliss, of Boston, in giving the meeting the reasons for the unexpected absence of Rev. Mr. Badger, of N. Y. spoke of the difficulty with which the Massachusetts Missionary Society has long been contending in its efforts to procure an agent; and the demand which the state of our country and of the age furnishes for prosecuting all the plans of benevolence with a liberal hand.

Rev. Mr. Chandler of Greenfield, President of the Society, then presented the following resolution:—

Whereas efforts to extend the kingdom of the Redeemer abroad, most, from the nature of things, depend essentially upon the state of religion at home; therefore, Resolved, That the Home Missionary Society ought to be cherished as the life of the whole system of benevolent operations.

In presenting this Resolution, said Mr. C., I only mean that this Society is to give efficiency to the whole. In a watch, every part is needed; but there is something that must give motion to the whole. The prospects of all the other societies depend on the state of religion at home; and this depends very much on the ministry.

Mr. Ballard, in seconding the Resolution, spoke of the great blessing of the ministry. Nothing would induce us to part with it ourselves, and we ought to labor to extend so rich a blessing to all who are destitute. He spoke of the economy of sustaining the ministry and all the other objects of benevolence. It will increase the value of our property. Supposing, said he, a young man with a family of small children growing up around him, were to come here to see if he could purchase a farm, and find a place to educate his children and to die. If he were a man of moral principles—I do not say if he were a Christian, I do not go so far; but if he regarded moral principles, might we not expect, when he came to this place, among his first inquiries he would make some like these? What is the character of the people? Do they sustain public worship on the Sabbath, or do they spend that holy day in hunting, fishing, drunkenness and profaneness? Have they flourishing district schools? For ignorance is the mother of crime. Have they Sabbath Schools? For he understands that this institution awakens interest in the acquisition of all intellectual knowledge. Are they interested in all the objects of doing good; especially are they interested in the cause of temperance? For he knows that at least three fourths of all our paupers are made so by ruin; and he would not like to come to a place where he would have to assist in supporting a great number of paupers, made so to enrich a retailer. He understands too, that temperance is doing more than any thing else to diminish miseries, break up churches, produce discord in families and neighborhoods, and that it is sending more souls on this great rail road to hell than any other evil. Now unless he finds the people interested in all these objects, will he wish to purchase a farm here? Will he not prefer to give a few hundred dollars more to procure a location where the gospel, with all its attendant blessings are enjoyed? Were there no higher motive, this should induce us to sustain the Home Missionary Society and all the objects of benevolence.

Bible Society.—The amount collected for this object during the past year, is \$129,69, which is about 100 dollars less than was collected the year before. The Secretary, the Rev. Mr. Wheeler of Conway, said the Executive Committee had no special report to make. They had made no effort to re-supply the county with Bibles, on account of the hard times, and because the Society had presented to them no definite object. It has been suggested that the county should be re-explored, and the destitute supplied with Bibles, and all children who can read, be supplied with Testaments, the coming year. This is an interesting object, because it proposes something to be done. It calls forth the efforts of Christians. The benevolence of giving is worth but little in its influ-

ence on Christians, compared with that of laboring and praying. This is the best way to cultivate the spirit of Christ. Mr. W. then presented the following resolution:—

Resolved, That we deem it highly important that an investigation and supply of the Bible to the destitute in our country, be made this year, and that, with the blessing of heaven it ought to be accomplished.

Some may suppose there is no need of such an investigation; that there cannot be families destitute. But an investigation has been made in one town, and several families were found destitute. There is need of doing this work, and any one who will engage in it, will find his reward by the thanks of some poor widow. One said to me, "I have been laboring at my wheel to get enough to buy a Bible, as my old one is almost worn out. How happened you to come here with Bibles?" "The Bible Society sent me," I replied. "God sent you too," said she. "I have one dollar, but that is not enough." I told her I would let her have one for half of that money. She seemed so overjoyed, that she wished me to kneel down with her and return thanks to God for this unexpected blessing.

After the adoption of this resolution, Mr. W. presented the following:

Resolved, That the children of our county, who can read, be supplied, by purchase or otherwise, so far as is practicable, each with a copy of the New Testament.

This resolution was discussed somewhat at length by Col. Rogers, Leavitt, and Rev. Messrs. Wheeler and Packard, and then adopted by the Society. An account of the Tract, Education and Foreign Mission Societies, I must defer for another letter.

The meetings were not fully attended, either by ministers or people; and it would have been rather discouraging for those who had travelled more than a hundred miles to address them, but for the well known fact that these small meetings are sometimes overruled for great good. When but few are present and become interested, and those present at the meeting certainly seemed to be, they become missionaries, and go home and tell those around them what they have heard. In this way oftentimes, as much or more good may be done than would have been, had multitudes been present. This fact should encourage ministers to preach—and ever to preach thoroughly studied and well written sermons on set days, though few of their people may dare to encounter the storm to be present. May the Lord overrule these anniversary meetings for his own glory, and the salvation of men.

Yours, &c.

HOME MISSIONS.

[Notices from the "Home Missionary" for October.]

MISSOURI.—The largest State of the Union in point of territory is rapidly advancing in population, and in political importance; its central position, its vast mineral treasures, and its fertility of soil make it a powerful member of the national confederacy; yet its number of ministers is no greater than it was years ago, though the demand has increased more than four fold. In many places where the population is dense, and where it is rapidly increasing, there is no regular preaching at all; and no church of any denomination. It is true, these are discouragements. The people are unaccustomed to attend on the means of grace; their minds are little cultivated; and their feelings are blunted; and it is a land of spiritual barrenness and drought; of darkness and death. (And, it is a slaveholding State!)

WISCONSIN.—The interior of this territory is fast filling up, and ministers are greatly needed, though there is at present little to support them. A more interesting field is not now open in our country for laying the foundation of science and religion. The people are chiefly eastern. It is calculated that the immigration amounts to 4,000 per month. There is a strong desire to hear preaching; and the few ministers on the ground, have their hands full of the "labors of love."

ILLINOIS. Ottawa.—A church formed here five years ago, of 18 members amid a population of 200, now has 60 members, among a population of 2,000. An important post for some men of eminent talents, piety, and devotion to the work of saving souls, is located, in reference to the surrounding country, which is rich in its resources claims for it special consideration. At Mt. Carmel, Mr. Cook, the missionary, rejoices in the hopeful conversion of four persons; in a church of 35 members; in a Bible Class of 23, and Sabbath School of 70, and also in the prospect of a new meetinghouse, for which subscriptions are making. The divisions in the General Assembly of the Presbyterian church, are now operating as was anticipated, in the division of the little churches at the West, leaving it doubtful "whether either of the fragments will survive a disruption so violent."

Woe unto them by whom offences come! "Mark them which cause divisions!" Eternity only can unfold the amount of mischief done to the American Zion, by the reckless measures of the Assembly of 1837! Good were it for that Assembly, had it never been born.

Calls for Ministers.—"I know," says a missionary, "several country seats with a population of more than a thousand, calling, but calling in vain for ministers." A number of rich farming communities also are desiring, but despairing of ministerial aid. "They have the means of support, but the men cannot be found."

TENNESSEE.—Many persons in this new country profess to be Christians, yet neglect the worship of God in their families; the withering influence of the spirit of speculation prevails; the Sabbath is deserted; the poor Cherokee and others are furnished with the means of intoxication on the Sabbath as well as any other day of the week; in many instances, by those who profess to be the people of God!

Rev. Mr. Wilson of Blount Co. states, that his congregation enjoys a season of refreshing; and among its subjects are some who have been engaged in making and vending ardent spirits; an employment they are determined to quit; as of course they must do, if they would follow Christ; for no man can serve God and the devil. The revival extends to the Baptists, in the same region.

INDIANA.—At Danville, a meetinghouse has been so far completed, as to be now in use; and a total abstinence Temperance Society has been formed of 76 members. At Newtown, the attention to preaching is good; but the difficulties in the Presbyterian church are operating unhappily; meetinghouse not yet completed.

OHIO.—At Windsor, there have been several protracted meetings, and consequently considerable excitement; and several additions to the church. There will be joy in heaven, if any of the apparent conversions prove genuine. In Meigs Co. also, there has been a protracted meeting, that has resulted in several additions to the church. In this Co. there are but two Presbyterian churches, and these have increasing congregations. Sabbath Schools are maintained with success. But the labors of one or two ministers, however abundant, are of necessity well nigh lost, by distribution over so wide a field. Mr. Eels of Amherst, continues the practice of circulating books by

gratuitous loan, having 80 or 90 volumes circulating in about as many families, beside a large number of tracts and pamphlets; and a Tract Society is formed and its operations conducted on the plan of the New York society. By these, and other collateral means, this place, which from its origin has been a place of riot, gambling and horse racing on the Sabbath, has become quiet and orderly. The gospel exerts an influence even on the most abandoned; Sabbath sports are given up, and many are afraid or ashamed to swear, before a professor of religion.

MICHIGAN.—Salem, Saline, Sylvan, and Ann Harbor, within the bounds of Washtenaw Presbytery are all vacant; all eligible places, able and desirous to support the gospel; beside these there are several others destitute, in the Presbytery; and all need to be supplied without delay.

The pecuniary wants of the American Home Missionary Society are still pressing. "The receipts for several weeks have fallen so far short of the disbursements, as to render the interposition of its friends indispensable." The receipts of the last month indeed were but \$706.75, not one cent of which, was from Massachusetts! Has the gold become dim? Is the most fine gold changed?

FOREIGN MISSIONS.

[Notices from the Missionary Herald for October.]

SYRIA AND THE HOLY LAND.

Interference in Smyrna.—Nearly all the grapes brought to market are converted into wine and spirit, which in addition to what is imported, is consumed in Smyrna itself. The number of manufacturing towns is thirty six. The average quantity of grapes they consume is 60,000 cantars (a cantar being 41 gallons) and of raisins 12,000. The number of drap shops cannot be ascertained. More than 40,000 cantars of wine and 8000 of raki, or arrack, beside other kinds of spirits, and wine brought from foreign countries are consumed annually by a third part of the inhabitants of Smyrna. This account is official. Thus, wherever the missionary goes, he meets this Prince of devils, at the gates, and amid the perils of every city!

CAIRO.—The Church Missionary Society, (Eng.) has a mission here conducted with much judgment. Their school under the charge of a lady of education and experience, numbers 114 scholars. Most of them are Copts, but some are Greeks, and Greek Catholics, and nine Mohammedans. This school has attracted the attention of the Pasha, and led him to establish one for his own family, and the families of his relations, and of some of the highest officers about him. He has dismissed his harem entirely.

An incident.—Says Mr. Lannean, at Jerusalem, "God has given us favor among the people, and made even the bitter enemies of his truth to be at peace with us. As I was walking out of the Damascus gate for exercise, I met a Moslem of rank on horseback. As soon as I came up to him, he dismounted, saying that it would not do for him to ride, while I was on foot." The incident is mentioned by Mr. L. only to show the change in the followers of the false prophet, toward the Christians.

Synagogues.—The Spanish Jews have four synagogues in Jerusalem adjoining each other; and the Polish-Jews have a small one, and are preparing to build a larger one.

CYPRUS.—The school under the instruction of Demetrius Theophilus is not now in the pay of the mission, but is on the hands of the natives. The teacher is able and faithful. Its good effects are manifest, in the protection of the Lancasterian schools; in awakening a general interest in education; especially ministerial education. An exegetical lecture has been introduced by Mr. Them. on Sabbath mornings, decidedly evangelized in its character; which is stimulating the priests to imitation, and creating a taste and habit in the community to hear preaching. The Archbishop has ordered the establishment of a similar exegetical exercise in his Hellenic school at Nicosia. The population of Cyprus is not over 60,000. Yet when the Turks conquered it in 1571, it had 280,000 souls. The diminution has been occasioned by the cruelties of the Turks, the prevalence of the plague, frequent famines, and the extortion of the government. The province is farmed out to a governor for money; and he of course makes the most of his bargain. The Sultan receives \$120,000, or \$140,000 per ann. and the governor collects yearly \$500,000!

INDIAN ARCHIPELAGO.

SUMATRA.—Mr. Ennis has travelled extensively in this island, and extracts from his journal are given. Aijer presents a very inviting field for missionary labor; is cool, healthy and delightful. It has a population of 70,000 around it; and in the whole district, a million. Many American vessels touch here every year.

At Bencoolen, are not more than 15 European families. The natives live in villages scattered over the surrounding territory, extending 30 miles along the coast, and 12 or 15 in the interior. They are Malays; 25,000. The Rajangs live further in the interior, and have invented an alphabet and system of writing. A mission was established here 18 years ago, by four Baptist Missionaries from England; but on the change of government they removed to British India. One of the schools they established is yet supported by government. Bencoolen is cool, airy and healthy; and will become a missionary station.

Malay Houses.—built on piles, and raised from four to six feet above the ground. In fine weather and peaceful times, the bamboo work of the sides is taken down, and nothing is left but the roof and the floor. The floor is midway between the roof and the ground, and generally covered with mats. Opportunities are constant here, for either directly or indirectly publishing the gospel. All that is wanting, is a heart full of the Love of Christ.

Scenery.—"I cannot describe what I saw of this, I had seen in the United States. As the ravine was irregular and winding, the scene constantly varied. Cascades were not unfrequent. One of these fell, a considerable stream, in an entire sheet, over a rock a hundred feet high.

Superstition.—The devil is an object of constant dread with the people, and is actually worshipped by prayer and sacrifice. Of a lot of very fine bamboos, they said, "the devil is in them, and if we cut them, he will come out and hurt us." On the island of Java, when a house is on fire, they bring all the looking glasses they can, and hold them around the building, and so be frightened at its ugliness, as to fly away. They do the same thing at the birth of an infant, because they think he is anxious to do it an injury.

PATA KOMBO.—A population of 100,000 within its environs, including a space of five miles every way from its centre. The people are distinguished for their good order and the mildness of their character; an advantageous location for a mission. Mahometanism has not a firm footing.

Malay Literature.—This consists, first of poetry; second, history; third, tales; fourth, laws; fifth, re-

ligious Mohammedan tracts. Schools are few, and these, the only thing taught is the chanting of the Koran.

Manufactures.—In these, they show themselves capable of improvement. They make fine iron cannon; filigree work in gold; gold chains for the neck, bracelets, &c.; they weave silk in various ways, and afterwards work it with gold threads.

Agriculture.—They use the plough, the hoe, and several implements of their own contrivance. They cultivate corn, potatoes, yams, sugar cane, rice, and a great variety of fruits and vegetables, besides their principal food.

Population.—The numbers on the whole amount to some millions, though the precise amount cannot be ascertained.

CEYLON.

Ooderville.—The female central school has numbered the past year 100. Girls from the most wealthy and respectable classes have been received.

Native Church.—Seventy are now in communion, sixteen having been received during the year on profession of their faith.

Temptations of elegant church newness.—Mr. rings with heathens have been for years a source of temptation; and it is to be hoped that the influence of the missionaries, and the blessing of God, will ultimately be corrected, by the presence of the missionaries, and the blessing of God. The number added to the whole church during the year was 44.

Seminary.—The Seminary at Batticaloa, is prospering. It is already a fountain of blessing to the whole island and the neighboring countries, as well as to Jaffa. For ten years to come, it will continue to be as it is now, the principal place of whole Tamil mission, where young men are qualified for efficient teachers of science, for preachers and assistants.

President Edwards, in Ceylon.—Mr. Edwards writes, that no unimpaired writer has given him much assistance in the work of training and instructing, as Pres. E., even in the elucidation of difficult things as urged by heathens against the Christian religion. The mind of that eminent theologian is addressed, and enlightening Old Testament teachers of the true religion, so many years after his death. This work of training native assistants holds out bright promise for the future.

SOUTHERN INDIA.

Thirty-six Tamil schools are in operation, comprising 1,254 children; local funds have been raised, to continue the full number, notwithstanding the "pecuniary pressure." The current of feeling in the community is evidently setting rather in favor of the mission. The number of native schools in the city is about equal to the number of private schools, and probably contains a larger number of pupils. From the private schools, all pious boys are excluded, lest Christianity should be introduced; they embody the child of the Brahmins, the caste, and the bigotted.—The mission school, on the other hand, operates on the Sabbath as on other days. There is no other alternative.

An English services is held every Sabbath evening at the mission house; attended by the mission families, and by a few families of Indian-Born, and English residents. Two stated Tamil services are held on Sabbath morning; one in the English school, and at 7 o'clock; the other, on the mission ground, at 9 o'clock. The audience varies from 30 to 100. All the school bangles are appropriate; people preaching the word, and every day is now some day for preaching. Several preaching tours have been made during the year, mainly in connection with visits to the village schools.

SIAM.

Mr. Johnson continues his Chinese school at Bangkok, and the children make good proficiency in the studies. The government of the country is kind, and children belonging to the Chinese schools, are often kidnapped by the Rulers, to be trained for actors. Mr. J.'s school, however, is un molested. Chinese worship has been held regularly at a Dispensary on Sabbath morning, and the audience has averaged thirty or forty. The children of the school are the singers at this worship. Some opportunity later with attention to the word.

The greatest obstacle to the conversion of the natives, so far as their moral conduct is concerned, is the general prevalence of gambling, and opium eating. But few, comparatively, it is found, are free from the latter vice. But as is usual, a link to its victims with half as strong a grasp as opium. Struggles, but struggles in vain for freedom. Yet, but the Almighty power of God can overcome all obstacles. Yet prospects are on the whole encouraging. Tr

